MOSES and AARON,
OR
THE AFFINITIE OF
Civill and Eccleſiaſtick power.

A SERMON INTENDED
for the Parliament held at Oxon,
Auguſt. 7. 1625.

But by reaſon of the ſudden and unhappy diſſolution, then, not preacht, but ſince upon occaſion, was; at S^t. MARIES in *Oxford*, the 26. of *February*. 1625.

BY
Humphry Sydenham, M^r. of *Arts*,
and Fellow of WADHAM *College*
in OXFORD.

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1636.

MOSES and AARON;

OR

Civil and Ecclesiastick Power.

TO MY MVCH DESERVING FRIEND AND BROTHER, FRANCIS GODOLPHIN, *Esquire*, *This*.

MY DEARE SIR,

WHil*ſt* *others declaime* (*too juſtly*) *againſt the* dull charities *of the* times, *and the* coldneſſe *of* affection *in their* Allies *and* blood, *I cannot but magnifie* their *worth*, *in* you, *where I have met a* vertue, *ſcarce exampled by a ſecond*, friendſhip in a Brother. *I thought it a high injuſtice to ſmother ſuch a* miracle, *and therefore have here ſet it upon* record; *that*,

as the age *may blush at her other* prodigies, *so glorie here, that shee hath (at length) brought forth* one *who hath not lost either his* Nature *to his* alliance, *or* pietie *to his* Countrey. *A goodnesse seldome paralell'd in these dayes of ours, these degenerate dayes of ours, when wee may finde a more* naturall *correspondence, a livelier heat of affection, amongst those of savage and barbarous condition, than in the bosome of our owne* Tribe *and* Nation. *But I may not tax, when I am to salute, 'tis out of the road of* gratulation; *this is intended so, A meere* declaration *of my* thankfulnesse *for all those your* noble *Offices of a* reall brother-hood, *which though I have not* power (*as yet*) *to* satisfie, *I shall have ever will to* acknowledge, *and in that* loyaltie *I persist,*

Your most respectfully ingag'd,

HVM. SYDENHAM.

Moſes and Aaron,

OR

The affinity of Civill and Eccleſiaſticke power.

EXOD. 4. 12.

Goe, and I will be in thy mouth, and teach thee what thou ſhalt ſay.

HOw ſtrangely God compaſſes what hee projects for his, by the hands of an obſcure Agent? *Iſrael* hath beene long enough under the groanes of *Ægypt*, it ſhall be now unyoakt from that heavy ſervitude; and this muſt bee done by no trodden meanes or ordinary inſtrument: But one that *Iſrael* and *Ægypt* too ſhall ſtand amaz'd at to ſee in ſuch a power of ſubſtitution, *a Shepherd*. *Moſes* a feeding

Cap. 3. v. 9, 10.

Cap. 3. 8.

ding his fathers flocke not farre from *Horeb*, the mountaine of the Lord, when ſuddenly a voice doth at once aſtoniſh and invite him, *Moſes, Moſes.* 'Tſhould ſeeme the affaires were both of neceſſitie and diſpatch, when the perſon to bee imploied was thus preſt by a double ſummons: what ſhall he doe now? *His flocke* muſt bee *left with Jethro in Midian*, and hee ſhall to *Court*, there to ranſome an engag'd and captiv'd Nation, from the ſhackles of a Tyrant; A ſimple deſigne for one ſeaſon'd in the courſe conditions of an *Hebrew* and a *Midianite*: Men knowne more by the largeneſſe of their folds, than any eminence for matters of ſtate, moſt of them being herdſmen, or ſhepherds. But ſee how God will extract wonders out of improbabilities, and miracles out of both: *Moſes* ſhall firſt ſee one, and then do many. *Behold an Angell of the Lord in a flaming fire in a buſh, the buſh burned* (ſaith the Text) *and the buſh was not conſumed.* A viſion as ſtrange as the project hee is now ſet upon, and doth not ſo much take, as ſtagger him. That it burned and conſumed not, raviſhes his eyes only, how it ſhould burne and not conſume, his intellectuals; So that he is now doubly entranced, in the ſenſe, and in the thought. But there is more of myſterie involv'd here than the Prophet yet dreams of, or diſcovers. God in his affairs requires both heat and conſtancy: men of cold and languiſhing reſolution are not fit ſubjects for his imployments, but thoſe which can withſtand the ſhock of many a fiery triall; they whoſe zeale can burne cheerefully in the ſervices of their God, and not conſume. *Moſes* therfore ſhall now to *Pharaoh* with as many terrors as meſſages. Ten times he muſt bid the Tyrant let *Iſrael* goe: every Injunction ſhall finde a repulſe; every repulſe, a plague; and every plague, a wonder. Somewhat a harſh Embaſſie to a King, and cannot bee welcom'd but with a ſtorne, whoſe diſpoſition is as impatient of rebuke, as not inur'd to't. Thoſe eares which have beene ſleekt hitherto with the ſupple dialect of

Cap. 3. 1.
Cap. 3. 4.
Cap. 4. 18.
Cap. 2. 17.
Cap. 3. 2.
Cap. 3. 3.
Cap. 5. verſ. 6, 7, 8, 9.

of the Court, (that oile of Sycophants and Temporizers) will not bee rough't now with the courſe phraſe of a reproofe, much leſſe of menacing. Ther's no dallying with the eie of a Cockatrice; I am ſure none, with the paw of a Lion; Ruine ſits on the brow of offended Soveraignty, each looke ſparkles indignation, and that indignation, death. *Moſes* is now ſtartled at the imployment, and beginnes both to expoſtulate and repine. —*Who am I that I ſhould goe unto Pharaoh? I am not eloquent, but of ſlow ſpeech and of a ſlow tongue—?* Good Lord! In a Prophet what a peece of modeſtie with diſtruſt? will God imploy any whom hee will not accommodate? Hee hath now thrice perſwaded *Moſes* to this great undertaking. The other as often manifeſts his unwillingneſſe by excuſe, as if he would either diſpute Gods providence, or queſtion his ſupply. Wee finde therefore this diffidence checkt with a new inſinuation of rectifying all defects.—*Who hath made mans mouth, or who makes the dumbe, or the deafe, or the ſeeing, or the blinde; have not I the Lord?* Why ſhould any further ſcruple or doubt aſſaile thee? I that am the God of the *Hebrewes* will protect thee; let no waverings of *Iſrael*, or terrours of *Ægypt* any way diſmay thee: particular infirmities in their owne perſon I will mould a new to perfection, or if thoſe vacillations and ſtutterings of the tongue yet diſhearten thee, *Loe Aaron the Levite is thy brother, I know that hee can ſpeake well, take him with thee, and this rod too*, wherewith thou ſhalt doe wonders, as dreadfull as unpatterned. Deliver *Pharaoh* roundly my commands, if hee will not undeafe his eare upon the firſt Alarum, I will bore it with my thunder. Why ſtandeſt thou then any longer ſo divided? *Goe now, and I will bee in thy mouth, and teach thee what thou ſhalt ſay—.*

Cap. 3. 11.
Cap. 4. 10.
Cap. 4. 10.
Cap. 14. 14.

Moſes is diſpatcht now, hath his Commiſſion ſeal'd, each particle of his meſſage punctually delivered him,

Diviſion.

wherein (as in all ſecular and ſubordinate Embaſſies) wee finde *a Command, a Direction, and a Promiſe.* The *Command, Goe*; The *Promiſe, I will bee in thy mouth*; The *Direction, Teach thee what thou ſhalt ſay.* So hee that is ſingled out to any ſervice of his God for the advantage of his Iſrael, muſt not give back or waver, *Goe*—. If a willing obedience ſecond this command, God promiſes to aſſiſt, *I will bee in thy mouth*; if there, be not daſh't at the ſlowneſſe or unprovidedneſſe of thy ſpeech, *I will teach thee what thou ſhalt ſay.* Once more is there a retired worth, which deſires to ſit downe to obſcuritie, and ſeemes unwilling to the publike ſervices of his God, heareſt thou not this *proficiſcere* from Heaven? *Goe.* But haſt thou once undertooke them? bee not diſcourag'd, here's an —*aperiam*, too—. *I will be in thy mouth*; but am I welcom'd there with reverence and awe? ſpeake boldly then, for, *Ego inſtruam, I will teach thee what thou ſhalt ſay*—, *Goe then.* But let's firſt cleare the paſſage. 'Tis not my intent to ſhew you *Moſes* here in the ſtormes and troubles of the *Court* and *State*, but of the *Church.* I may not bee too buſie with the *Riddles* and *Labyrinths* of the two firſt; the times are both rough and touchy, I will onely ſhew you a farre off, how this *Proteus* and that *Camelion* vary both their *ſhape* and *colour.* *Moſes* was indeed forty yeers a *Courtier*, and the better *part* of his life a *States-man*, yet he was a *Prieſt* too (and ſo I follow him) if you dare take the authoritie of Saint *Auguſtine*, who though in his ſecond booke on *Exod.* 10. *queſt.* gives *Moſes* barely *Principatum*; and *Aaron, miniſterium*; yet in his Commentaries on the 98. *Pſal.* hee thus interrogates, *Si Moſes Sacerdos non erat, quid erat? numquid major Sacerdote?* and the ſweet Singer of *Iſrael*, puts *Samuel* among them that *call upon Gods name*, and *Moſes* and *Aaron* amongſt the *Prieſts*, *Pſal.* 99. 6. —I have now remov'd all rubs and obſtacles, the way is ſmooth and paſſable, what ſhould then hinder *Moſes* any longer, *Goe*,—.

Aug. lib. 2. in Exod. queſt. 10. Aug. in Pſal 98.

Com-

Command and *obedience* are the *body* and *ſoule* of *humane ſocietie*, the *head* and *foot* of an *eſtabliſh't Empire*. *Command* ſits as *Soveraigne*, and hath three Scepters by which it rules, *Authoritie*, *Courage*, *Sufficiencie*. Pars 1.

Obedience, as 'twere the *ſubject*, and beares up it's allegiance with three pillars, *neceſſity*, *profit*, *willingneſſe*. Sometimes *Command* growes impetuous and rough, and then 'tis no more *Soveraigntie* but *Tyrannie*——. Againe, *Obedience*, upon diſtaſte, is apt to murmure, and growes mutinous, and ſo 'tis no more a *ſubject*, but a *Rebell*; where they kiſſe mutually, there is both ſtrength and ſafety; but where they ſcold and jarre, all growes to ruine, and combuſtion. And this holds not onely in matters Civill, but in thoſe more ſacred. *Command* from heaven preſuppoſes in us an obedience no leſſe of neceſſitie, than will, and in God, infallibilitie both of power, and incouragement. Fainteſſe of reſolution, or excuſe, in his high deſignments, are but the Teſtales of a perfunctory zeale, however they pretend to baſhfulneſſe, or humilitie. *I cannot ſpeake Lord*, or, *I am unworthy*, were but courſe apologies of thoſe that uſed them, when God had either matter for their employment, or time; And the *Quis ego Domine?* of *Moſes*, here, findes ſo little of approbation, that it meets a checke; the Text will tell you in what heat and tumult, with an *Accenſus furor Jehovæ*, the anger of the *Lord* was kindled againſt *Moſes*, and it ſhould ſeeme, in ſuch violence, that *Abu'euſis*, after much traverſe and diſpute, makes that tergiverſation of his little leſſe than a *mortall ſinne*, and ſome of the *Hebrewes* have ſtrangely puniſht it, *with the loſſe of Canaan*, perſwading us, the maine reaſon why he came not thither, was his backwardneſſe in obeying this——*proficiſcere*, *Gue*. But that 's a *Thalmudicall* and wilde fancie, fitter for ſuch giddy inrolements, than the eares of a learned throng. And as *Moſes* may not but obey when God layes his command on him, ſo hee muſt not *goe* without it. *Matthew* muſt bee *called* Ier. 1. Rom. 1. Exod. 3. Cap. 4. 4. *Toſt. in cap.* 4. *Exod.* *Peter. in Exod.*

from

Matth. 9. 9. Galat. 1. 5. *from his receipt of custome*; and he is not honour'd with a true Apostleship, who wants his-*vocatus sicut Aaron*. That of God to the Pseudo-prophets, was a fearefull Ironie, Ierem. 14. — *I sent them not, but they ranne*—, voluntaries (it should seeme) finde here neither countenance, nor entertainment, but whom God hath prest and sealed to this great warfare; yet the other notwithstanding, in the field, and seasoned once to battaile, the retrait is more dangerous, than the adventure.

Wee finde *Esay* more active and forward than any of the *Prophets*, and yet that spontaneousnesse not chid; Esay cap. 6. who (as if hee would anticipate the care and choice of God in his owne affaires) makes a hastie tender of his service, with an— *Ecce ego, mitte me*; yet hee had his former convulsions, and pangs too of feare and diffidence; *Woe is mee, for I am a man of poluted lips*. But see how God hammers and workes what hee intends to file, either in person, or by substitute? an *Altar* must bee the *Forge*, and a *Seraphin* the *workeman*, who with his *tongs ready*, and *his coale burning*, shall both *touch* those iniquities, and *purge them*, and then, and not till then, *here am I, Lord send mee*. As therefore to stand still, when God sends out his *proficiscere*, argues a rustie and sullen lazinesse, so to runne when hee sends not, arrogancie and presumption. That zeale is best qualified, which hath the patience to expect Gods *summons*, and then the boldnesse to doe his errand.

5 8 5 7

Aquin. 2a. 2æ. qu. 185. art. 1. The Schooleman in his 2a. 2æ. 185. *question*, being to deale of religious persons, straines not the *Myter* from his discourse, but moderates the *quære* by dividing it, and thinkes to take away *all* scruple by making *two*, *whether it bee lawfull to desire Ecclesiasticall honour* (Episcopall hee Epithetes) *or to refuse it beeing enjoyned?* *Greg. de Valent. in loc. Aqui. dist. 10. q. 3. par. 2.* *Gregorie de Valentia* (his *Amanuensis* here) turnes the perspective from the *Object* upon the *Agent*, viewing as well the *partie desiring*, as the *thing desired*, where, though hee descrie

height

height of ſufficiencie in perſonall endowments: one *Cap-A-Pe, in all points canonicall*, yet hee allowes not *a bait for his eager appetite to feed on*; a diſopinion'd under-valued man may *not deſire it for the dignitie*, nor hee that's fortune-trodden *for the revenue*. Bee the perſon otherwiſe ne're ſo compleatly accommodated, yet the *irregularitie in his appetite ſtrangles his other eminencies, and ſo hee is (at once) unworthy, and incapable*. *Reaſon* and *conſcience*, will betroth *Honours* to *deſert*, which yet they *divorce* from the *immodeſtie* and *heat* of the deſire; for, if *ſuperintendencie bee in the appetite more than the office, 'tis preſumption*. *Aquinas* doth cenſur't ſo, a common practice of the Gentiles, reproov'd in the Diſciples; *Yee know their Princes love to domineere*, Mat. 20. *if the honour bee ſuperiour, 'tis ambition, and ſo meerely Phariſaicall,—They love the uppermoſt roomes at feaſts, and chiefe ſeats at Synagogues*, Matth. 23. If the *revenue*, it allies to *covetouſneſſe*, and differs from the ſinne of *Simon Magus* thus, he proffer'd money for the gifts, theſe covet the gifts for the money.

Quar. 1.

Aquinas ut ſup.

Mat. 23.

On the other ſide, to reject the *Ephod* wherewith authoritie would inveſt thee, checks doubly the refuſer, in wayes of *charity, humility*. *Charity ſeeks no more her owne, than her neighbours good*; now the charity wee owe unto our ſelves, prompts us to ſearch out—*Otium ſanctum* (as *Auguſtine* phraſes it) a holy vacancie from theſe publike cures, but that to the Church bindes us to undergoe—*Negotium juſtum*, the impoſition of any juſt employment, —*quam ſarcinam ſi nullus imponit, intuende vacandum eſt veritati, ſi autem imponitur, ſuſtinenda eſt propter charitatis neceſſitatem*; the Father in his 19. *de Civit. Dei, cap.* 19. Againe, *humilitie* tye's us in obedience to Superiours, ſo that as often as we diſobey them we doe oppugne it, and this (in reſpect of God) is not *meekeneſſe*, but *pertinacie*, —*Tunc ante Dei oculos vera eſt humilitas, cum ad reſpondendum hoc quod utiliter ſubire præcipitur,*

Quar. 2.

Aquin. & Greg. ut ſup.

Aug. 19. de Civit. Dei, cap. 19.

Mag. Gregor. 1. pars Paſt. cap. 6.

cipitur, pertinax non eſt——, *Gregorie* 1. part of his Paſtorals 6. Chapter.

To avoid then all occaſions of publike ſervice for the Church, under a pretence of humilitie or recluſeneſſe, ſpeakes (too broadly) the delinquent, *refractarie*. Your *Anchoret* that digges his grave in *ſpeculation* meerely, and your Moale that is earth'd wholly in an affected ſolitarineſſe, are not liable ſo properly to *obſcuritie*, as *death*; ſuch *elaborateneſſe* tends not to *perfection*, but *diſeaſe*; and we finde an *Apoplexy*, and *ſleepe*, no leſſe on their *endevours* than in their *name*; all knowledge is duſted with them, and tis no more a *Nurſerie* of vertues, but a *Tombe*. And (indeed) ſuch *Silk-wormes* ſpin themſelves into *Flies*, diſanimate, heartleſſe *Flies*, life neither for *Church* nor *Commun-wealth*. The Laurell and honour of all ſecular deſignes, is the execution; and the happineſſe of thoſe ſacred ones, is not entail'd barely to the *knowledge* of them, but to the *fac & vives*. And that, not at *home* only in thy particular intendments, but *abroad* alſo in thy ſervices for the Church; ſo that he that retraits at any Alarum or Summons of his God, for the common affaires of the Church, to hugge and enjoy himſelfe in his ſolitarie ends, runnes himſelfe on the ſhelves of a rough cenſure, that of the Father to his *Dracontius*, —*Vereor ne dum propter te fugis, propter alios ſis in periculo apud Dominum.* To ſtand by, and give aime onely, whil'ſt others ſhoot, and thou thy ſelfe no mark-man, proclaims thy lazineſſe, if not thy impotencie. What a *nothing* is thy *arme*? thy *bow*? thy *ſhaft*? if not *practiſed*, not *bent*, not *drawne up*? or if ſo glorious a marke, the *Church*? why not *leveld* at? either ſhe muſt bee unworthy of thy travell, or thine of her. If therefore this thy Mother implore thy aid (ſo *Auguſtine* counſels his *Endoxius*) on the one ſide, hand not with ambition; on the other, leane not to a lazy refuſall, *weigh not thine owne idleneſſe with the neceſſities and greatneſſe of her burthens, to which (whiles ſhee is in travell)*

Athan. in Epiſt. ad Drac. Epiſc. fugient. part. 2. editio ultima.

Aug. Epiſt. 81.

if

if no good men will adminiſter their helpe, Certè quomodo naſceremini non inveniretis; God muſt then invent new wayes for our new birth: the Father in his 81. Epiſtle *ad Eudoxium.*

You ſee then our *Moſes* may not haſtily thruſt himſelfe upon thoſe weightie deſignes without authoritie and commiſſion from his God, and yet once ſummon'd, not recoile; but thus having his *Congedeleere* and warrant from above, wee muſt now account him in the place of God, *God indeed*, with a —*ſicut*— the Text tels us ſo, thrice tels us ſo, *God to Aaron, God to Iſrael, God to Pharaoh*, 'Twere then too high a ſacrilege, to rob him of any title or prerogative, which ſhould wait on the greatneſſe of ſuch a perſon. Le'ts give him (what all ages have) *Eminencie of place, Office, their Attendants, Honour, Revenue.* I ſhall dwell my houre with the two firſt, with the latter only, *in Tranſitu*, and upon *the by*, they being involved in the two former. And that I may punctually go on, I will touch firſt (where I ſhould) with the *Eminency—Goe.—*

Exod. 3. 4. 5.

Which as it was ſacred in the firſt enſtallment, ſo in the propagation moſt honourable to the times of *Heathens.* For *Tertullian* (ſpeaking of the magnificence and pompe which attended their ſuperſtitions) tels us, that *their doores, and Hoſts, and Altars, and dead, and* (what glorifies all) *their Prieſts were crown'd:* in his *Corona militis, cap.* 10. And the firſt *crowne* which the *Romanes* uſed, was the *ſpicea Corona*, given as a religious Enſigne, in honour of their *Prieſts*—*Honoſque is, non niſi vita finitur, & exules etiam, captoſque comitatur*—ſaies my *Hiſtorian*, nought but death could terminate this honour, which was their companion both in *exile* and *captivitie.* They wore the name of *Arvales Sacerdotes*, firſt inſtituted by *Romulus*, and *Acca Laurentis* his Nurſe, who of her twelve ſonnes having loſt one, hee himſelfe made up the number with that title. But here's not all, —*Terminorum ſacrorum, & finium, jurgiis terminandis præerant,*

Eminen. 1. part.

Tert. de Coron. militis cap. 10.

Plin. lib. 8. Ca. 2.

Alex. ab Alex. lib. 1. cap. 26.

& interveniebant, they were the *peace-makers* of the time, and ſate as Arbitrators in matters of conteſtation betweene man and man, as the great Naturaliſt in the 18. booke of his Hiſtorie, 2. chapter. And who fitter for ſuch a morall office than the *Prieſt* ? an *honour* which theſe worſt of times allow him, though with ſome turbulencie, and indignation : *Moſes and Aaron, you take too much upon you*, was the crie of a *Jew* once, ſo 'tis now, who would manacle and confine them onely to an *Eccleſiaſticke power*, and deveſt them quite of any *civill authoritie*, though *Moſes* here had both. But 'twas not without ſome ſhew of *myſterie*, that in the *robes of Aaron* (I inſtance now in him, leſt perchance they ſhould cavill with his brother *Moſes*) *there was a crowne ſet upon the Miter*, moralizing a poſſible conjunction at leaſt of Miniſter and Magiſtrate in one perſon. And *Chytraus* hath a patheticall obſervation from the Apoſtles ὀρθοτομεῖν — *divide aright*, that the Metaphor was firſt taken from the manner of *cutting* or *dividing* the *members of the hoſt*, Levit. 7. where the *fat and kidneies were burnt as a ſacrifice to God, but the breſt and the ſhoulder were given to the Prieſts* : the Allegorie carries with it both weight and majeſtie, here's a *breſt* for *counſell*, and a *ſhoulder* for *ſupportation* in matters of *government*. And no doubt in times of old (even theſe of the Fathers) *the Sacerdotall power*, was at a great height, in equall ſcale with that of their honour, which was ſo eminent, that Saint *Ambroſe* ranks not the *Miter* with the *Diadem*, but in a *zealous Hyperbole* (pardon the Epithete) *preferres it*, and makes this comparatively to the other *as a ſparkle to a flame, or dull lead to burniſht Gold*, in his *de dignitate Sacerdotali cap. 2.*

Vln. ut ſup.

Numb. 16. 3.

Exod. 29. 6.

2 Tim. 2. *Chyt. de ordin. miniſt. pag. 506.*

Si Regum fulgori & principum Diadema inferius eſt quam ſi plumbi metallum ad auri fulgorem compares, Ambr. ibid.

I may not follow the Father in his *prieſtly Panegyricke*, 'tis too high, and borders too much on the diſcipline of the *triple crowne*, ſuch a crowne as ne're yet girt the temples of *King* or *Prieſt*, but of him that tramples on the

necke

necke of both; let ſuch inſolence invade the right of *Potentates*, and ſpurne their *Crownes* and *Scepters* in the duſt, whilſt wee ſeat our *Aaron* at the becke of *Moſes*, but the people too at that of *Aaron*: Let the *Prieſthood doe obeyſance*, and kiſſe the feet of *Soveraigntie*; but let not the *Laitie* turne the heele, and kicke againſt the ſacrednesſe of *Prieſthood*. S. *Auguſtine* upon theſe words of God to *Moſes*, —*Tu eris illi in iis quæ ad Deum*,—*He ſhall be to thee in ſtead of a mouth, and thou ſhalt be to him in ſtead of God*, ſeemes entranc'd a while, and bringing them to the ballance, and weighing preciſely every ſcruple, cries out, *Magnum Sacramentum cujus ſignum gerat*, as if *Moſes* were a *medium betweene God and Aaron*, *and Aaron betweene Moſes and the people*. The morall is plaine, *Soveraigntie ſtands betweene God and the Prieſthood*, *and the Prieſthood betweene Soveraigntie and the people*. However the Ceremonies due to either heretofore, in matters of Inſtaulement, ſtood not at ſuch *emnitie* as we can ſay *they differ'd*, they were both *anointed*, and both *crown'd*; and though the authoritie were unequall in reſpect of *place*, yet not of *employment*, *Yee are full of power by the ſpirit of the Lord*, Micah 3. 8. And *Eliſha* could once tell the King, *Hee ſhould know there was a Prophet in Iſrael*, 2 Kin. 5. 8. And in matters of preſervation God was as zealous for the ſafetie of theſe as them,—*Touch not mine anointed, and doe my Prophets no harme*, Pſal. 105.

Exod. 4. 16.

Aug. lib. 2. Exod. 10. quæſt.

But let not my *zeale* to the *Prieſt* diſprivilege my *allegiance* to my *King*. I ſpeake not this to ſet up *Moſes* in competition with *Pharaoh*, or rivall the dignitie of the *Prieſthood* with that of *Soveraigntie*; but to minde you in what luſtre it ſometimes ſhin'd, and how the times now conſpire to cloud that glorie.

The dayes have beene, when the *Laicke* was ambitious, not onely of the *title* of a *Prieſt*, but the *office*: for *Euſebius* examples in many of them, who thruſting upon Biſhops of Primitive times, *Statim concionandi munus obierunt*,

obierunt, in his *lib. 6. cap.* 15. And *Tertullian* (ſpeaking of the inſolencies and taunts which the *Laitie* then put upon the *Prieſthood*) tells us that they *juſtified* their malice and injuries to the *Prieſt*, by *uſurping the name*, or prophaning rather, —*Quum extollimur & inflamur adverſus clerum, tunc omnes Sacerdotes, quia Sacerdotes nos Deo, & Patri fecit, quum ad æquationem diſciplinæ Sacerdotalis provocamur, deponimus inſulas, & pares ſumus*; in his booke *de Monogamia, cap.* 12.

Tert. lib. de Monog. cap. 12.

It ſhould ſeeme then the *office* and *name* paſt honourably thorow all ages, even thoſe of *Infidels*, though the *perſon* were ſometimes expoſed to the perſecutions of the time, and ſuffered under the blaſphemies of unchriſtian tongues; but now the very *title* growes barbarous, and he thinks he hath wittily diſcountenanced the greatneſſe of the calling, that can baffle the *Profeſſour* with the name of *Prieſt*. But theſe whilſt they intend to wound, they honour us, and we account them no ſcars, but *glories*. Let ſuch children mock on the Prophet, the event (I beleeve) will prove as horrid as that of old, will you tremble to heare it ſpoken? you may read it then, and looke pale too, in 2 *King.* 2. 24.

Office 2.

May it pleaſe you now, turne your eyes from the *dignitie*, and reflect upon the *office*. The *office*, a taske indeed, ſuch a one as ſhould rather provoke our *endevours*, than *appetites*. *If any man deſire the office of a Biſhop* (let's a while leave the word *Prieſt*, and faſten upon this, the authoritie may beare it out the better) *deſires a good worke*, 1. Tim. 3. 1. *Quia nomen operis eſt, non honoris* (as *Auguſtine* gloſſes it) 'tis a name of *worke*, not *honour*; a *worke* no leſſe fearefull, than laborious, no where better figur'd than by *Moſes*, here, to *Pharaoh*, repriving *Iſrael* from *Egypt*, from which 'tis ſcarce any way differenc'd, but in the difficultie, and therein it exceeds the *type*; difficultie worthy the travells of the beſt, were not thoſe labours ſhoulder'd

1 Tim. 3. 1. *Lib.* 19. *Civit. Dei cap.* 19.

ſhoulder'd and thruſt on by vaine-glorie. *Iſtæc cathedra cupientem ſe, & audaciter expetentem, non requirit, ſed ornatum, ſed eruditum*—. So *Valentia* upon *Aquine*.— This *chaire of Moſes* is no ſeat of ambition, but deſert, it hates either an intruder, or purſuer; Hee that gaines it by covetouſneſſe, or bold deſire, doth not poſſeſſe, but invade it, and 'tis not ſo much his by right of inheritance, as uſurpation.

Greg. de Valent. in 2ª. 2æ. diſp. 10. q. 3. part. 2.

Theſe honours fawne only upon humble worths, men clad and harneſſed with double eminency, of life, of learning, thoſe whoſe vertues have advanc'd them above the ordinary levell and pitch of popularity. Yet to theſe neither without this *proficiſcere*—to *Moſes*, *Goe*. *Clemens* in his firſt Epiſtle, will perſwade you: 'tis the concluſion of Saint *Peter*. *Auguſtine* goes further,— *Locus ſuperior ſine quo populus regi non poteſt, etſi adminiſtretur ut decet, tamen indecenter appetitur*—. Suppoſe the man worthy of this place of *Eminencie*, and comes home in matters of *adminiſtration*, yet hee is to blame in thoſe of *appetite*, for the *deſire* layes open his *unworthineſſe*, and the Schoolman will not flatter him, but concludes it plainly for *a mortall ſin*. And if we may gueſſe at the childe by the parent, it beſt countenanceth *levity*, or *arrogance*, never read to bee the proper ſeeds of any vertue. Notwithſtanding this *deſire* (ſometimes) comes not within the compaſſe of preſumption, if the *worke* bee the object of our appetite, and not the *honour*, or, if the *honour*, not the *revenue*, —*Appetere celſitudinem Epiſcopalem, non eſt ſemper præſumptio, ſed appetere Epiſcopatum, ratione celſitudinis, appetit enim celſitudinem, ſupra dignitatem.*—*Gregorie* will have it ſo. However, if it pleaſe you to glance on my former quotation from the Apoſtle, 'twill not ſo much whet your appetite, as gravell it; for firſt *Beza* limits the deſire, *If any man deſire?* and 'tis not meant—*de ambitu*—of the appetite, or ambition to get the See, but *de animo*, of the earneſt deſire to benefit the Church, or admit

Lib. 19. de Civit. Dei, cap. 19.

Greg. de Valent. ut ſupra.

Part. 1. Paſtor. cap. 8.

1 Tim. 3. 1.

Beza in locum.

mit the words will carrie that interpretation, yet the commendation which is annexed truces with the *worke*, not the *deſire*, —*Bonum opus deſiderat*—, not—*benè deſiderat*—, though it be good what he deſires, yet he doth not well to deſire it. Men unworthy of what they ſue for, onely becauſe they ſue for it. And this in Primitive times hath occaſioned in many, no leſſe a modeſtie than unwillingneſſe in thoſe ſacred undertakings, when the Fathers, with a kind of reluctancy and feare, were towed on to theſe high imployments. Nay ſome, whether through majeſtie of the place, or roughneſſe of the times, or guilt of their owne weakneſſe, have panted and breath'd ſhort in their deſires to this great enterpriſe, and at length exchang'd the honour for an exile. *Nazianzen* flies into *Pontus*; *Dracontius*, into the skirts of *Alexandria*: and it is tradition'd me by *Aquinas*, (and he quotes Saint *Jerome* for it) that Saint *Marke* cut off his thumbe, *Vt Sacerdotio reprobus haberetur*—They are the Schoole-mans owne words in his 2ª. 2æ. *quæſt.* 185. *Artic.* 1. But 'twill not bee amiſſe here to take Saint *Ambroſe*—*quamvis non audum*—with us; that theſe things were done in the Churches great extremities, when hee that was —*primus in Presbyterio*, was, —*primus in Martyrio*. 'Twould require the temper of a brave *reſolution*, and a better *zeale*, to *deſire* this *Bonum opus*, when 'twas made the touchſtone and furnace of mens faith and conſtancie, not onely in leading others to the ſtake, but their owne ſuffering where they were to be a voluntarie *Holocauſt*, and ſacrifice to the Church, there to remaine a monument of their *Religion*, and others *tyranny*. 'Tis true, Hiſtories have furniſht us with examples of ſome which have renounc'd an Empire, and (which is ſtrange) a Popedome; *Dioclesian* did one, and *Celeſtinus*, t'other. The times (we may ſuppoſe) were bluſtring, and the revenues thin at *Rome*, when the honour of the chaire was at once not deſir'd and ſcorn'd. No project now unſifted, no ſtratagem undig'd for;

Greg. Naz. in præfat. Apol. Athan. in epiſt. ad Dracont. Epiſc. fug. ut Gloſſ. in prim. Evang. Marc.

Part. 2. paſt. c. 3.

for; no reach of policie unfathom'd for the compassing of that great *See*, though by sinister, though by devillish attempt, nay, that's the chiefe engine by which it works. *Tiberius* could once tell a Prince of the *Celts*, that *Rome had a sword for her conquest, not an Apothecaries shop*; now they are both too little; *Sword, and poyson, and massacre, and pistoll, and knife, and powder*, for the purchase (or at least the strengthening) of the *Triple Crowne*.

And I would *Machiavell* had rendevous'd onely in Jesuited Territories, and not knockt at the gates of Protestant Dominions; 'tis to be fear'd he hath Factors neerer home, those which not only know the backdoores to the Staffe and Miter, but are acquainted with the lock, which if they cannot force or picke, by the finger of policie or greatnesse, they turne with that golden key, which at once opens a way to a purchas'd honour, and a ruine.

Ambition, whither wilt thou? nay, where wilt thou not? to the pinacle of the Temple for the glorie of the world, though thou tumble for it to thy eternall ruine.

The Greeke Philosopher will beg of the Gods, that *he may behold the Sonne so neere, as to comprehend the forme, beautie, greatnesse of it, and afterwards bee caren ver if hee burne*, as if there were no such Martyrdome, as what *Ambition* fires. *Occidat modò imperet*——, was the resolution of *Agrippina* for her *Nero*; but loe, how the event crownes the unsatiatnesse of her desires? Hee gaines the kingdome, and first dig'd out those bowels which had fostered him, and then that heart which was the throne of such an aspiring thought; crueltie shall I call it, or justice, when the vaine-glory of the mother was peanac'd with the unnaturalnesse of the sonne. Thus loftie mindes (furnisht with a strong hope of the successe of their designes) have embarkt themselves into great actions, and proposing humane ends, as scales to their high thoughts, have been wafted into strange promotions, but after they have (a while) spangl'd in that their firmament

Eudoxus.

Tacit. Annals.

of honour, they become falling ſtarres, and ſo the ſucceſſe proves as inglorious as the enterpriſe was bold and deſperate. Wee have ſeldome met with any eminencie that was ſudden and permanent. Thoſe which in their *dawne* of *Fortune breake* ſo gloriouſly, meet with a ſtorme at *noone*, or elſe a *cloud* at *night*. The Sunne that riſes in a *grey* and *ſullen* morne, *ſets* cleereſt; and indeed *ambition* is too haſtie, and is hurried violently to the end it aimes at, without cautelouſneſſe and circumſpection to the meane; but humilitie hath a calme and temperate pace, and ſtoopes it along in a gentle poſture, yet at length attaines her marke, but ſlowly, as if it went unwilling to honour, and ſlighted thoſe profers which others ſue for. *I envy Scipio Africanus and Marcus Portius*, (you know whoſe 'tis, *Trajanus* to *Plutarch*) *more for contempt of offices, than the victories they have wonne, becauſe a Conqueror for the moſt part is in Fortunes power, but the contempt of offices liv'd in prudence.* Will you heare the paraphraſe? *Tacitus* gives it, *Sapientibus cupido gloriæ noviſſima, exuitur.* Wiſe men are ſo little in the drift of honour, that they loath the ſent; 'tis the vanitie they laſt put off, and there was a time when a modeſt refuſall of them was no by-way to them; for this ſhadow once followed, flies; but fled, follows—*primatus fugientem deſiderat, deſideratum horret*, ſayes the Father. 'Tis a tricke of primacie to fawne where 'tis not croucht to, but looke coy where it's over-courted, like ſome weather-cocks, which in a conſtant and churliſh winde beake faitly towards us, but in a wanton blaſt turne taile.

Chryſ. Hom. 35. in Matth.

Hence it is, that in matters of authoritie and preheminence, pride hath for the moſt part the foile, humilitie they conqueſt; that ſtoopes baſely to the title, or the profit, and loſes either; this in a modeſt diſtance keepes aloofe, till worth invite it, and at length gaines both: ſo that it is in wayes of promotion, as in ſome water-works, where one Engine raiſes it to make it fall more violently,

another

another beats it downe that it might mount higher. The advice then of S. *Peter* comes ſeaſonably here, —*Humble your ſelves under the mightie hand of God, that hee may exalt you in due time.* The words are not without their ſtrength of emphaſis, here is an—*humiliamini*—crown'd with an—*ut exaltet*, humble your ſelves, that hee *may* exalt, as if *humilitie* were ſo neceſſary a diſpoſition to preferment, that without it God might not exalt. But ſoft, Impoſtor; Thou which juggleſt both with God and with the times, I call not that *humilitie* which is typ'd in the downefall of the looke, or the affected crindge and poſture of the body; but the knee of the inward man, which the Wiſeman of old called, *The character of an holy ſoule, leading noble hearts ſlowly to the feaſts of friends, but ſpeedily to their ſuccour in calamities*; So that true meekneſſe is retinu'd with a double worth, *Charitie, Reſolution*; And the Philoſopher will tell you, 'tis *a vertue belongs to the courragious part of the ſoule, ſeated betweene two baſe extremes, Puſillanimitie, Arrogance.* No *Buffone*, and yet no *Baffler*, ſupporting ſometimes injuries, not out of *cowardice*, but *patience*, allaying all tumults and inſtigations of the ſoule, to *revenge* or *choller*, not expos'd to any violence of paſſion, but as *temperate* in diſpoſition, as *ſettled*; no wave in her deſigne, nor tempeſt in her thought; ſhe is all calme, not a winde ſo rough as to move a ſtorme, either in her minde or action. But there is a *ſquint-eyed humilitie*, which caſts one way, and points another; the looke is dejected, ſtill groveling toward the earth, and with ſuch a dreſſe of mortification, as if it deſired no more of it, than would ſerve it for a grave; when the thought meaſures out a Dioceſſe, or labours on ſome greater project, which gain'd, the countenance is cheer'd, the bodie droopes not, and hee can now ſafely jeſt it with that old Abbot:

1 Pet. 5. 6.

Plato in Timeo.

Quærebam prius claves monaſterii,
Quibus inventis, nunc rectus incedo.

And this ſubtill Navigator never ſteeres as hee ſets his compaſſe; the looke (haply) points you to a formall meekneſſe, but the thought ſtill coaſts upon Ambition; yet this glutronous *deſire* ſeldome anchors any where, but goes on ſtill with a full ſaile, till't hath compaſſed the cape 'tis bound for,—*Habet hoc vitium omne ambitio, non reſpicit,* The thirſt of Eminencie is headſtrong, and runs with a looſe bridle. 'Tis too ſo much below ſatietie, that it ſtill deſires, nay, 'tis hungry even i'ſurfet, and is ſharpen'd with the fruition of that it coveted; ſo that the birth of this title is but the conception of another, one honour roomes not the greatneſſe of his thought, our *Aaron* is not contented with an *Ephod, the rod of Moſes* would doe well too; Authoritie is ſlighted, diſcipline fallen, and corruption crept ſtrangely into the times, but ——*O fortunatam me conſule, Romam.* What ſhould a mercifull worth doe with a Conſulſhip? 'tis a place for thunder, not clemencie, one that can ſtrike dead exorbitancie with the ſurrowes of the brow, and queſſ all vice with the tempeſt of a looke, one that can both unſheath the ſword of authoritie, and brandiſh it, if not to *reformation*, yet to *ruine*. Thus hee would make government the ſtale both of his pride and Tyrannie, his projects are loftily-cruell, ſo are his actions too, yet ſtill in a hot fent of promotion, which (if they want a trumpet from others commendation) ſhall borrow one from his owne, and ſo at once applaud his deſignes, and juſtifie them. And indeed this titillation and itch of honour, if it once finde in the boſome of the receiver a faire admittance, doth ſmoothly inſinuate and cheat upon the powers of *Reaſon*. But when 'tis thorowly ſeated and enthron'd there, 'tis no more a gueſt but a Tyrant, and leaves the Poſſeſſor, not a Maſter, but a Captive, and in this caſe, I know not whether Saint *Auguſtine* will pittie his *Aurelius*, or excuſe him,—*Et ſi cuiquam facile ſit gloriam non cupere dum negatur, difficile eſt ea non delectari cum offertur*——in his

Seneca.

Iuven. Sat. 1.

Aug. Epiſt. 64. ad Aurel.

64.

64. Epiſtle. However the Father ſeemes there to plead onely for the delight in glories offer'd, not in the unjuſt proſecution of thoſe denyed. But our *humble-arrogant* walkes not to his *temple of honour by that of vertue*, but invaſion; and of ſome of his *colleagues*, the Fathers complain'd of old, *Qui nequaquam divinitus vocati, ſed ſua cupiditate accenſi, culmen regiminis rapiunt potius, quàm aſſequuntur.* 'Tis S. *Gregories* line and a ſtrong one too, ſuch a one as the Prophet once laſht *Judah* with, *Hoſ.* 8. 4. *They have ſet up a King, but not by me, they would make a Ruler, I knew it not.* Would you have a more punctuall character, that of the Phariſees is moſt appoſite; They love greetings in the markets, and to bee called of men, *Rabbi, Rabbi, they binde heavy, &c. Matth.* 23. 7. *Devout cruelties, Religious arrogances* (the Father will make it out) *Ob pietatem miſeri, ob ſplendorem infœlices*, in his Apologie, *Orat.* 1. *pag.* 44.

Greg. part. 1. *priſt. cap.* 2.

Hoſ. 8 4.

Matth. 23.

Greg. Nazian. in præfat. Apol. edit. lat.

But I have followed *Moſes* too long as a Magiſtrate, I muſt now a while as a Prieſt, and (what I exchang'd him for) a Biſhop. I ſhal not travell farre, e're I diſcry them both in a full careere, not farre from the road I left the Magiſtrate, *Ambition*, but in a more covert, and untrodden way; a way, however doubly obnoxious to the paſſenger, becauſe *unwarrantable*, becauſe *forbidden*; no authoritie for his progreſſe, no Letters patents from heaven, no *proficiſcere* from his God, *Goe*, yet he runnes, runs without command, nay, againſt it, trebly againſt it, againſt that, *non dominantes in clerum*—, feed, but not as Lords over Gods heritage, but enſamples, and againſt that *nolite magiſtri*, bee not maſters, knowing you ſhall receive the greater condemnation; nay againſt the direct prohibition of Chriſt to his Diſciple, *Will there be any great among you*—, ἔστω ὑμῶν διάκονος, *let him bee your ſervant.* 'Tis high time then this bladder were a little pricke, and this impoſtume launc'd. The bodie of the Church deſires it, cries for 't, ſhee is ſicke, ſicke even unto death, yet no

1 Pet. 5. 3. James 3. 1.

Matth. 20. 27.

Phyſitian in *Iſrael* will adminiſter, will? durſt not; Wee are growne ſo emaſculate, and palſie-ſtrucken, in waies of reprehenſion, the times ſo cenſorious, and in a luſt of noveltie, that this mount of God which was wont to ſend out lightnings and thunder to the Iſraelites below, is now growne a terrour to the *Moſes* that ſhall climbe it. And whereas the Pulpit hath beene formerly our Tribunall, to judge and ſentence the lapſes and depravations of the people, they have made at length a bar for our owne arraignment, and their doom or mercy paſſes on us, as we ſhall pleaſe or not pleaſe, but the verdict runnes much to the fancy of the cenſurer, which is commonly as barbarous and wilde, as he that gives it. Diſcourſes (and I am ſorry I cannot call them Sermons) are ſo ſleeke and wooing for applauſe, the eares of the times ſo coy, and pickt for accurateneſſe, that to be plaine or home, entitles the ſpeaker to rudenes or Stoiciſme, each offer'd annotation is a barbariſme, and every reproofe a libell. The hewing downe of a glorious vice, or the whipping of a ſinne in ſcarlet, *Præmuniires* him that doth it, and hee growes a tributarie and ſlave to the frownes and diſhonors of the time, —*Unde illa priorum—ſcribendi quodcunque animo flagrante liberet——Simplicitas?* 'T ſhould ſeeme Antiquitie had a privilege of venting any thing that proceeded from the ſimplicitie and truth of an honeſt breſt; But the thoughts of after-times were choakt with a—*non audeo dicere*—, ſinceritie was turn'd bankrupt, and truth an exile; plaine-dealing, pertinacie, and zeale madneſſe. But what, ſhall *Moſes* here be tongue-tyed, ſhall he ſtutter in the Meſſages of his God? *Quid refert dictis ignoſcat Mutius annon?* Puſillanimitie and dejectednesſe of ſpirit in the imployment of thy Maker, is the baſeſt degree of cowardice; for my part, I have ſet up my reſolution with that of S. *Bernard*: *Quid me loqui pudeat, quod illis non pudet facere? ſi pudent audire quod impudenter egerunt, non pudeat emendare quod libenter non audiant.*

Iuven. Sat. 1.

Iuven. ibid.

Ad Fulc. epiſt. 2.

Let

Let mee tell however this childe of vaine-glorie, that no touch of male-contentednesse, or ſpirit of invection puts mee on the juſtice of theſe complaints; But that which the devout Abbot calls, *patient anger, humble indignation*—even that charitie wherewith hee catechiz'd his ambitious pupill,——*Quæ tibi condolet, quamvis non dolenti, quæ tibi miſeretur, licet non miſerabili, & inde magis dolet, quod cum ſis dolendus, non doles, & inde magis miſeretur, quod cum miſer ſis, miſerabilis non es, vult te tuum ſcire dolorem, ut jam non habeas unde dolere, vult te tuam ſcire miſeriam, ut incipias miſer non eſſe*, in his 2. Epiſtle, *Ad Fulconem*—. *Bern. ad Fulc. epiſt. 2.*

I never yet envied the proſperitie of any, I have ſometimes wondred at their wayes of advancement, and now have trac't them, and finde a double ſtaire by which they aſcend, *zeale, policie*,—(pleaſe you to tranſlate the tearms you may, they will beare the chriſtning) *Faction, Simonie*—, one of the chiefe meanes to gaine preferment, is, to crie downe the way to it. And he that will have three livings, muſt firſt preach violently againſt two. Non-reſidency muſt be a capitall and indiſpenſible crime. Pluralities damn'd, till they be either offer'd, or poſſeſt; when the fiſh is caught, what makes the net here then? away with it; the queſtion is ſtated on t'other ſide. *A double Benefice is but one living*, and that ſwallowed with as little reluctation, as 'twas but now thundred againſt, with all the bitterneſſe that the power of viralence could ſuggeſt; all's well now, the conſcience is at peace, and (what is ſtrange) the tongue too. Ere long, Non-reſidency hangs not in the teeth, but that is eaſily put off, for the honour of *Nicodemus*,—*To bee a great Maſter in Iſrael*,——*Si violandum ſit jus, regnandi cauſâ violandum*,—what matter's it for juſtice, ſo we gaine an Empire? or for equitie, ſo we may inſult? The application needs no skrew, 'twill come home of its owne accord to the murmurings of the guil- *Sueton.*

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ty boſome ; In the meane time it much ſtaggers mee, to ſee the reconcilement of two vertuous friends with a baſe adverſarie ; a Saint in the countenance, an Angell in the tongue, with an Hypocrite at the heart.

Thus (beloved) upon eaſie inquirie wee may as well deſcrie an equivocation in the looke, as in the word, and hee that can art it hanſomely in wayes of diſſimulation, hath not ſo much two tongues, as two faces ; one lookes toward the world, where demureneſſe laies on her paint and colour, and this oftentimes deludes, ſhamefully deludes ; the other towards heaven, and that 's but courſely dawb'd in reſpect of it, for the eye of the Almightie cannot bee dazled, that will diſcrie her furrowes and deformities, and at length give her a reward anſwerable to the deſert, *her portion with the Hypocrite*, and there I leave it.

This fruitleſſe and pernicious branch prun'd, and lopt off, t'other buds, no leſſe dangerous than that, and yet more flouriſhing, it ſprouts now to ſuch a bredth, and height, that it hath almoſt overſhadowed the body of the Church, in ſo much, that the Fowles of the aire lodge in the branches thereof. No Vulture or Raven (emblemes of rapine and greedineſſe) though they devoure and havock it (ſo they have a trick of merchandizing) but neſts and perches there ; nay ſcarce an Owle or Buzzard (now the metaphors of dulneſſe and ſimplicity) but houts and revels there. Times more than calamitous, when the inheritance and patrimonie of the Church ſhall bee thus leas'd out to *avarice* and *follie*, when thoſe her honours, which ſhee entailes upon deſert, ſhall bee heaped upon a golden ignorant, who rudely treads on thoſe ſacred prerogatives, without any warranted *proficiſcere* from God, or man. Wee finde *Moſes* trembling here, though encourag'd both by the perſwaſion and command of the Almightie,

Almightie,—*Et infirmus quiſque ut honoris onus ſuſcipiat, anhelat, & qui ad caſum valde urgetur ex propriis, humerum libenter opprimendum ponderibus ſubmittit alienis*—. Tis *Gregories* complaint in the 1. part. of his Paſtorall, chap. 7. *Greg par. 1. paſt. cap. 7.*

Strange monument of weakneſſe! hee that reeles under his owne burthen, ſtoopes to bee oppreſt with the weight of others, and loe how hee tumbles to a *mortall ſinne*. (The Schoolemen doe ſtile it ſo) directly oppoſite to a paire of vertues, *Juſtice*, *Charitie*; *unjuſt*, that the revenues due to worth ſhould bee packt upon bulkleſſe and unable perſons, and *uncharitable* for him to undertake the guidance and paſturing of a flocke, who was never train'd up in the conditions of a Shepherd. Neither is he an enemie onely of a double vertue, but a companion of two ſuch ſinnes, which ſeeme to brave and dare the Almightie to revenge on the Prophaner, *Intruſion*, *Perjurie*; firſt, in ruſhing on the profeſſion not legitimately call'd, then in purchaſing her honours. Yet there are, which can ſay with the Diſciples—*Maſter, we have left all and followed thee*—our birth-right for the Church; left did I ſay? ſold it, exchanged the poſſeſſions of our Fathers (their vineyard) to purchaſe thine; and in ſtead of that penny which thou giveſt in lieu of a Crowne, and recompence to thy labourer, wee have given thouſands to bee poſſeſt of one, and ſo thou not hiring us, we have it. But heare S. *Bernard* ſchooling his *Eugenius*, and doe not ſo much bluſh as tremble,—*Quis mihi det, antequam moriar videre eccleſiam Dei ſicut in diebus antiquis quando Apoſtoli laxabant retia in capturam, non auri, ſed animarum! quàm cupio te illius hæreditare vocem cujus adeptus es ſedem? Pecunia tua tecum in perditionem*——*O vox tonitrui!* The Abbat goes on devoutly in the 238. Epiſtle *ad Eugenium*. *Greg. de Val. in 2ª 2æ. Aquin. diſt 10 q. 3. punc. 2.* *Bern. epiſt. 238. ad Eugen.*

If that Father be too calme and modeſt in his reproofe,

and cannot rouze blood in the cheeks of the delinquent, S. *Ambroſe* ſhall ſtartle it, or elſe ſcare you with the viſion of *Simon Magus*, or *Gehazi*, —*Qui non timentes illud Petri, aut Elizei, Sacerdotalem deſumunt honorem, ſanctique Epiſcopatus gratiam pecuniis coëmerunt*; in his *De dignitate Sacerdotali, cap.* 5.

Amb de dign. Sacerd cap 5.

And indeed, in waies of ſufficiency and worth, 'tis the —*ſi nil attuleris*— damps the preferment; The age can inſtance in ſome, languiſhing and weake in their intellectuals, men without ſap or kernell, who (having their ſtore-houſe well fraught with that *white* and *red* earth) have ſtumbled on the glories of the time, as if fortune would make them happy in deſpight of vertue; when others of Chriſts followers (were truly his Diſciples) are ſent abroad with their—*ite & prædicate*—*barefooted, without bag or ſcrip*, but their Commiſſion large —*Omni Creaturæ*—the wide world is their place of reſidence, no particular roofe to ſhelter them, or place of retiredneſſe to lay their head in. Nay, ſome that have ſerv'd a triple Apprentiſhip to Arts and Sciences, and ſpent in theſe our *Athens* the ſtrength of their time and patrimonie, men thorowly ballac'd for thoſe high deſignes, well kern'd both in yeeres and judgement, lye mouldring for non-imploiment, and daſht for ſlowneſſe of promotion; when others of cheape and thin abilities, men without growth or bud of knowledge, have met with the honors of advancement, and trample on thoſe dejected bookewormes, which diſſolve themſelves into induſtrie for the ſervice of their Church, yet meet neither with her pomp, nor her revenue; nay, ſome that have waſted their Lampe, and burnt their Taper to an inch of yeeres, having ſpent thoſe fortunes in the travels of Divinitie, which would largely haue accommodated them for more ſecular courſes, are enforced to retire themſelves to the ſolitarineſſe of ſome ten-poud Cure, and ſo ſpin out the

the remainder of their age in a diſcontented contemplation of their misfortunes; and (I pray God) not in murmuring againſt his Church. And this hath occaſion'd a maine revolt and apoſtaſie of ſome from the boſome of this our Mother, where not finding ſhelter under thoſe wings which had bred them, flutter abroad in other Provinces, and at length train'd up to the *Romiſh* Lure; witnes thoſe many *Proſelytes* they have gain'd from us (not for matter of conſcience, but of fortune) who now ſteeping their pens in Wormewood, and whetting their tongues keener than any Razor, have wounded and ſtruck thorow the ſides of their ſometimes Mother, to her great prejudice and diſhonour. Where the fault lies, hee that hath but ſlenderly traffiqued with the occurrences of the time, may judge. Spirituall promotions are ſlow of foot, and come for the moſt part haltingly, or in a by-way. A calamitie which beſt ages have been obnoxious to (thoſe of the Fathers) but by them cried downe with as great violence, as deteſtation. (S. *Ambroſe* will tell with what juſtice, I cannot, it makes me tremble.)—*Videas in Eccleſia paſſim quos non merita, ſed pecuniæ ad presbyteratus ordinem provexerunt, rugacem populum, & indoctum, quos ſi percunctari fideliter velis quis eos præfecerit Sacerdotes, reſpondent mox & dicunt, Epiſcopus, & ex dedi, quod ſi non dederim hodie non eſſem*—. The words are broad enough in their Mother-tongue, they need no renderer, but an applier, if there be any guilt here ſo paſt bluſhing, that can do it, let it thaw into horrour to read on the Father in his —*de dignitate Sacerdotali cap. ult.* *Ambroſ. de dign. Sacerd. cap. 5.*

I have beene too tedious here, you will ſay too bold; but I have done nothing but what *Moſes* ſhould, followed the commandement of my God, hee bade mee goe, I have obeyed him, and he hath promiſed to aſſiſt mee, for *hee will bee in my mouth*, that's my ſecond circumſtance, —*Goe, and I will be in thy mouth, and will teach thee what thou ſhalt ſay.*

And here I ſhould ſay more, but time hath ſilenc'd mee; a ſecond opportunitie may perfect all, in the meane time I ſhall beg Gods bleſſing for you, and your charitie to theſe. *To God the Father, &c.*

Gloria in excelſis Deo.
Amen.

FINIS.

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